

Book of Abstracts



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Introduction from Conference Programme Chair

Professor Adrian Parker

It is pleasing to notice that the number of contributions to the SPR Conference has increased in both quality and quantity. The International Conference of the Society for Psychical Research is actually the largest conference presenting the newest university-based and private research on psychic experiences and it is as such an outstanding forum and gathering. It is also a window for the Society for Psychical Research to present itself to the public and to share with its own members some of the research that the society and other sources have funded. I know that the SPR Council is very conscious of the need to reduce costs and explore new ways of organising the conference. As part of this effort, we are meeting this year in the De Vere Hotel, Horsley with its facilities, which in contrast to most universities enables the residence and presentation activities to be in one locality.

The contributions are diverse and, as programme chair, I have tried to arrange them in meaningful units but the newcomer should note that shortage of funding and expertise make it nigh impossible to adequately cover this diversity and then make clear progress. The conference begins, as historically it should, with spontaneous phenomena and then proceeds through altered states of consciousness to the topic of near death and related experiences. We then focus on the more specific topics concerning apparitions, mediumship, and the latest research on unconscious measures and psychokinetic phenomena. In ending, we return again to spontaneous states to consider the SPR's own contribution to furthering public awareness and its work on this topic.

The conference is international and we manage in two short days to have 27 contributions not only from the UK and US but from a range of countries including France, Germany, Holland, India, Puerto Rico, Norway, and Sweden. Whereas last year the focus was on lucid dream states, this year, we have the privilege of hearing from two leading international experts, Dr Peter Fenwick and Professor Allan Kellehear, who are able to present overviews of the area of central importance to our own destiny and the nature of the mind: Near-death experiences.

I want to thank Peter Johnson and the programme committee: Bernard Carr, Alan Gauld, Chris Roe, Tom Ruffles, and Donald West, for their valuable help but I also wish to single out Bernard and Tom in making their eyes for detail so readily available when needed.

Enjoy and give us feedback.

Confirmatory Content Analysis of Spontaneous Cases of Psi Drawn from the Alister Hardy Database

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There has been little systematic work in recent times that describes the incidence and nature of people's spontaneous experiences. Surveys that are commonly cited (e.g., Haraldsson, 1985; Ipsos MORI, 1998, 2003; Moore, 2005; Newport & Strausberg, 2001) have not been designed with the particular interests of parapsychologists in mind, especially concerning the circumstances of experiences that might identify necessary or sufficient conditions. Case collections provide more context, but — with perhaps one exception (Feather & Schmicker, 2005) — researchers have tended to rely on earlier classic reviews (e.g., Rhine, 1962a, 1962b; Sannwald, 1963; Schouten, 1981) that may not resonate with the general public's experience today.

At the 2016 SPR conference we reported on a project intended to address this shortcoming by providing a systematic analysis of cases submitted to the Alister Hardy Religious Experience Research Centre. Many are concerned with religious experiences that fall outside the remit of psychical research but about 25% refer to experiences that could cast light on the necessary or sufficient conditions for parapsychological phenomena to occur. During this first phase, a sample of 3,000 cases was drawn, representing approximately 50% of the case collection. These were read to identify those of relevance to psychical research, and all qualifying cases were coded according to contents. In this presentation, we presented the results of an analysis of the salient elements of cases in the collection and compared these with classic case collections (Greenacre, 2007; Krippendorff, 2013; Le Roux & Rouanet, 2010).

At the 2017 conference we propose to report on a second phase of that study. This phase focused on the remaining cases in the collection, which provided the opportunity for a confirmatory analysis to see if patterns identified in phase 1 are reproduced in these 'fresh' cases. As previously we will present a summary of the taxonomy we have used to organise cases that describe parapsychological phenomena, will report on incidences of different types and circumstances, and will illustrate these types with particular examples from the database.

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Paranormal Reality TV and the Portrayal of Scientific Practice

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The presentation is based in the subject areas of Paranormal Reality Television, Media and Audience Research. Since 2002, numerous television channels have broadcast paranormal-themed programs to such an extent that Professor Annette Hill states that, "the paranormal is part of mainstream popular culture". Programs like *Most Haunted* and *Ghost Adventures* are screened regularly as part of "culturally significant" reality TV programming. Yet despite this increase in popularity of "lifestyle television" as a "sub-genre of Reality Television", "the paranormal is a neglected area of research in media, communication and cultural studies".

Parapsychologists and psychical researchers, who study spontaneous case research, cite fundamental concerns about the effects of this popularity as a social pastime upon the field. Paranormal Researchers claim that the media are responsible for encouraging or showcasing poor practices, which is having a detrimental impact upon ghost hunting, particularly for those from the SPR who are trying to undertake serious case research.

Of critical importance is the degree of credibility and truthful representation that viewers hold in such programming as audiences, alongside the "systematic misrepresentation of science in the media". Through an interview with a leading member of the SPR Spontaneous Case Committee, followed by a survey by questionnaire, a Focus Group of participants were invited to discuss their impressions of scientific practice shown on Paranormal Reality television, and an opportunity to see how they engaged with it.

The findings were then studied to understand why people watch and consume the media; how it educates them; how it influences them for when they engage in ghost hunting type experiences; and to what extent their knowledge of paranormal research practices was developed and informed. The influences such programmes can have over some viewers are such that they would purchase equipment merely on inclusion, yet not know its feasibility or correct application. Arguably, because it appears scientific, it holds a degree of credibility to those with an amateur interest in the subject - they emulate the 'experts'.

Following on from this, I will highlight current media practices by professionals in the field and how we can use digital media formats to engage with prospective members, the public and the media themselves. I will also discuss how social media has dramatically altered the way in which information is disseminated. The intention is to improve the outreach, profile and standing of the SPR.

Making Thoughtforms Work: Magic Rabbits and Polar Bears

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Perhaps the most well-known example in Western culture of thoughtforms is the imaginary rabbit in the film *Harvey* (1950). Harvey is a six foot-four white rabbit “pooka” from Celtic folklore who is an imaginary friend of an eccentric played by James Stewart. At first, Harvey is only seen by the eccentric but Harvey develops his own life and others begin to see him. The concept of independent thoughtforms even occurs in the works of Shakespeare where ghosts take on a dynamic of their own and become more than mere imagination. In *Midsummer Night’s Dream*, the character Puck has a Germanic-Celtic origin from “pooka”. Thoughtforms are found in several other cultures such as “tulpas” in Tibetan Buddhism and “jinn” (djinn) in Arabic culture. They are also part of theosophical beliefs. Finally there are even records of Western explorers experiencing an externalized form of consciousness as benign beings who accompany them and befriend them (Puhle & Parker-Reed, 2017).

Such “thoughtforms” are believed to have the potential to develop their own identity and to be thereby not always benevolent in their actions. The Tibetan “tulpas” are said to be easy to create but become autonomous, empowered, and sometimes malevolent (Mammontoff, 1960; Mikles & Laycock, 2015). If consciousness has this property to divide and extend itself then this provides a context for understanding many of the otherwise bewildering aspects of poltergeists cases - such as the extreme phenomena occurring in the Rerrick and Enfield cases. (The former case was a well-documented case of apparent demonic possession and latter case seemingly involved spirit possession.) The concept provides an explanation not only for apparitional and possession entities but also to the entities occurring in medium trances, lucid dreams, transforming light experiences and even entities occurring in states associated with the use of DMT and Ayahuasca.

If consciousness has a latent property to divide itself and produce forms that exist in a separate space-time then how pervasive is this capacity and does it facilitate what we recognise as psychic ability or psi?

If so could the negative psi of the tulpa be identical with so-called "psi-missing" and even with the “trickster” that George Hansen writes about who bedevils the attempts to turn "psi in the wild" into “psi in the lab”? (Hansen 2001; Puhle & Parker, 2017).

The "tulpa" can even appear as feature of hypnosis. Harvard educated psychologist George Estabrooks is a now almost forgotten but enigmatic figure. Yet the work of Estabrooks pre-dated Rhine with his attempts to bring psi in to the lab via card guessing ESP experiments (Mauskopf & McVaugh, 1980). Besides his parapsychological interest, Estabrooks was skilled with hypnosis and his sophisticated and multifactorial view of it is one which in many ways

compatible with modern views of the subject (Estabrooks, 1962; 1971). As well as using hypnosis for clandestine military purposes, Estabrooks claimed to be able to produce group hallucinations such as conjuring up an imaginary polar bear on a hospital ward, who, like Harvey, developed his own existence and willpower (Estabrooks, 1927; 1957 p. 93-94).

Despite the importance of these claims there is little research. The well-known *Philip case* is a singular exception but surely a good example of how scientific inquiry can begin to explore this area. Another method is to make use of the entities occurring in "lucid dreams" and in the use of psychoactive plant medicines.

What are the broader implications of the concept? Some authorities in parapsychology now argue that the Rhine revolution has proven abortive as far its attempt to capture psi in the lab like any other human ability. In view of the above it might prove innovative now to regard psi not as an identifiable trait but as property of the thoughtforms of consciousness. The concept can certainly be stretched to cover much of what is (wrongly) called anomalous, but dare we experiment with it?

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Trance Mediumship across Tibetan Buddhism and Spiritualism

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Observed worldwide, trance is a wide-ranging spectrum of psychological phenomena. Its practice is incorporated in several religions not for liturgy but for seeking interaction with the non-physical realm.

Given the fact that trance is not unique to one religion, culture, or historical era, what, if any, commonalities exist in its use? To answer this and other questions, trance has been extensively studied by medical, psychological, and sociological researchers in field studies (i.a. Goodman, Henney, and Pressel, 1982) and laboratories (i.a. Krippner and Friedman, 2010). However, despite the fact that various authors have studied trance in situ (i.a. Motta, 2005; Plancke, 2011; and Simone, 2011) or compared it across religions in different chapters of the

same book (i.a. McNeal, 2011 and Bourguignon, 1973), comparative examinations of trance in different religions in one study are relatively rare.

This paper will contrast trance across two religions, Tibetan Buddhism and Spiritualism seeking to find any overlap. Tibetan Buddhism and Spiritualism are ideal candidates to study these questions because both have a great body of existing literature on the use of trance within them. Studies into the use of trance mediumship within Tibetan Buddhism have been a relatively recent endeavour. However, these include extensive contextual, historical, and ethnographic studies beginning in the later 1950's and more contemporary documentary-style films directed toward the general public who have a basic familiarity with Tibetan Buddhism (i.e. those whose understanding of Tibetan Buddhism is linked to their recognition of the Dalai Lama).

Scholars have sought to detail the history of trance mediums within Tibetan Buddhism (i.a. Bell, 2013), link these trance mediums to shamans (i.a. Samuel, 1993), or examine the pantheon of deities channelled by these trance mediums (i.a. Nebesky-Wojkowitz, 1956). The several films (i.a. Cherniak, 2011 and McGann, 2003) made on the subject, that include actual footage of them in trance, stress that this is an esoteric part of Tibetan Buddhism that most practitioners are unfamiliar with. Studies into the use of trance mediumship within Spiritualism have long sought to verify the phenomena as real (i.a. James and Cattell, 1898; James, 1909; and Alvarado, 2016). Other works chronicle and study the philosophical content of the trance medium's messages (i.a. the works on Silver Birch, White Eagle, or Seth).

Still other accounts have identified physiological changes in the medium while in trance (i.a. Meilleur, 2014) or follow the same channelled entity across the experience of several different trance mediums (i.a. Meilleur, 2014). Other than this thesis, no work has previously compared the oracles of Tibetan Buddhism to trance mediums within Spiritualism. Tibetan Buddhism and Spiritualism are also ideal candidates for the comparison of trance because they are very dissimilar. Although Tibetan Buddhism and Spiritualism resist formal creeds, there is an accepted belief of what happens to individuals in each religion after the death of their physical bodies and these beliefs are very different. In addition, the philosophical bases of each religion have little or no similarities. Spiritualism is among monotheistic religions, while Tibetan Buddhism is nontheistic and these different views significantly underpin each's philosophy. These dissimilarities provide a contrast to examine the mechanics, philosophy, and purpose of trance within each and if any parallels can be found in the use of trance between these very different religions, similar parallels might be found in other religions.

This paper will show that, although trance is one of the oldest and most universal cultural phenomenon in the world, the dominating influence of culture minimizes the similarities in its use across religions. Of the three components to be examined (i.e. mechanics, philosophy, and purpose), mechanics has the most overlap between Tibetan Buddhism and Spiritualism and that the philosophy behind the use of trance and the purpose thereof has the most dissimilarities.

A Self-Report Study Investigating Religiosity and Spirituality as Possible Aspects of Human Personality Types

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The psychology of religiosity and spirituality have increased in more recent years. However, with this increased popularity, there still remains very little research on the influence of religiousness and spirituality on our personality, and how they can affect our everyday lives.

Additionally, there is much debate as to whether spirituality and religiosity are one of the same, but as time has passed, they have become increasingly dichotomous. Although this is true a large amount of the current literature observes the two terms as a single entity. The purpose of this study was to demonstrate that religiosity and spirituality are separate terms that influence and predict our personality types. This was done through a correlational questionnaire survey design, in which, a sample of British participants ($N= 372$), aged 18 and over, were provided with three questions asking for their age, gender and religious affiliation (if any).

Following this they were asked to complete the Big Five Personality Trait Short Questionnaire (Morizot, 2014), the Paranormal Beliefs Scale (Tobacyk & Milford, 1983) and the General Religiousness Scale (Rowatt, LaBouff, Johnson, Forese, & Tsang, 2009). Results supported previous research (Saroglou, 2002; Dy-Liacco, Piedmont, Murray-Swank, Rodgeron, & Sherman, 2009) in showing that general religiousness predicted Agreeableness and Neuroticism whilst also showing that paranormal belief predicted Openness, Conscientiousness and Neuroticism. In contrast to this, results also showed that neither general religiousness or paranormal belief predicted Emotional Stability. A key limitation of the present study was that the paranormal belief and general religiousness scales were not considered sufficiently comprehensive enough to reliably measure religiosity and spirituality. However, further research could use the current study to investigate between-religious/ spiritual group variation in general religiousness, paranormal belief and personality scores.

Lucid Dreaming: Dreams of High Significance

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Many reports of spontaneous occurrences of alleged extra sensory perception (ESP) are reported to occur while the experient is engaged in an altered state of consciousness (Alvarado,

1998), this is particularly the case for when an individual is dreaming. Rhine (1981) suggests as much as 65% of reported spontaneous ESP cases have occurred during dream experiences. Therefore, dreaming is a particularly useful altered state of consciousness for researchers to utilise while investigating ostensible ESP as they are universal experiences, with the average individual experiencing four to five dreams per night. Furthermore, they contain features that are considered to be conducive to ESP (Braud, 1975). An issue with working with conventional dream experiences however is they are generally experienced in passive or 'single-minded' whilst dreaming (Rechtschaffen, 1978) unable to direct their attention or actions in a way which reflects waking cognition. Furthermore, due to sleep-amnesia, dreamers will forget the majority of their dream content 5 minutes after awakening (Hobson, 2002). These are both issues overcome with lucid dream experiences, due to reactivation of frontal areas of the brain which occur when becoming lucid (Dresler et al, 2012; Hobson & Voss, 2010; Voss et al, 2009; 2012), interaction with the dream environment is more directed by conscious volition and subsequent recall is much clearer on the part of the dreamer following awakening.

This talk will briefly present the findings of the author's doctoral research which concerned the incidence of lucid dreaming in the population and investigated the nature of associated perceptual and cognitive characteristics of lucid dreamers and its potential practical applications. As one of these, the potential lucid dreaming may have for future ESP research, an approach only formally explored thus far by Hearne (1981) will be discussed. Example accounts taken from the literature will be presented where it appears lucid dreams may have incorporated ostensible psi content. The talk will conclude with the proposal of a preliminary study.

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Current Research on Lucid Dreaming and Shared Lucidity States

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The first scientific presentation of lucid dreaming was made by Van Eeden in the *Proceedings of the SPR* in 1913. Arguably, one of psychology's rare and real discoveries occurred in the late 1970s when Hearne, later independently confirmed by LaBerge, found that lucid dreamers can, while maintaining that state, communicate with the external world.

There appears to be a current academic interest in the neuroscience of lucid dreaming as illustrated by publications in mainstream journals (e.g. Voss et al 2009, 2013; Filevich et al 2015). This research has been accompanied by surges in public interest as indicated by Google trends and articles in popular magazines such as *Spiegel* and *Scientific American Mind* along with the success of popular books on the topic. These recent research findings confirm lucid

dreaming is a distinct state with features common to both waking and sleep. The frontal lobe where the higher cognitive functions such as critical ability are localised, is alerted during lucid dreaming.

They also indicate that those who report frequent lucid dreaming show a greater volume and activity in the grey matter of the anterior frontal lobe, hippocampus and anterior cingulate cortex. It has been suggested that these since structures mediate the ability for self-reflective awareness - or thinking about thinking - so-called metacognition - then there may exist a trait-state predisposing some individuals to lucid dreaming.

One difficulty in research on lucid dreaming is that the existing questionnaires which either merely tabulate frequency (Schredl & Erlacher, 2004) or confuse the characteristics of dreaming and lucid dreaming (Voss et al 2013). By contrast the popular scientific literature has given attention to accurately describing the phenomenology - that there are several types or levels of lucid dreaming. In our work at Gothenburg, we used first used a questionnaire with a simplified version of such a description - the lucidity continuum (Kellogg, 2004) and focused on the pre-lucid (awareness of odd features of dreams), lucid (the dreamer is aware of the dream state) and steering dreams. Using this questionnaire which has a strict definition of lucid dreams, we found that about 80% of Swedish students reported experiencing a least one lucid dream in their life and 24% of them reported one or more per a month. The reported frequency of lucid dreaming was associated with an increasing influence and richness of the content. Shared dreams were reported by 13% of those surveyed and these showed an association with the frequency of reports of lucid dreaming and dream recall. Claims for their overlapping content and for lucidity to be a psi-conducive state are a feature of the popular literature (e.g. Kellogg, 1997, 2009; Waggoner, 2009; Morley, 2017). The latest version of the *Lucid Dream Questionnaire* has now integrated these questions with those of the Voss "LuCid Scale" by removing some items from LuCid Scale that were deemed inappropriate and modifying others. With the support of a lucid dream group organised by lucid dream writer Charlie Morely, we are now able to test the questionnaire with experienced lucid dreamers.

Most experts in this area agree that the major difficulty in making advances in this area concerns a lack of a neurotechnology for the facilitation of the lucid dream state in participants. The existing technology such as the Novadreamer and the REM-Dreamer all operate through sensors which detect rapid eye movements and then by shining an inbuilt LED device alert the dreaming consciousness to the dream state. The equipment is bulky and inconvenient to sleep with. There are promising more user-friendly technology such as Iwinks Aurora which uses EEG biofeedback but none of these have not to date been entered production. In the absence of this psychological methods such as Intention-Reflection (Paulson and Parker, 2006) appear to be the most effective (Strumbys et al 2012).

This aside, there are reports of lucid dreaming and altered states using the "Lucia" Light Stimulator which is a form of the stroboscope developed by the Austrian clinical psychologist Engelbert Winkler and neurologist Dirk Proeckl. In a pilot study, we used the first version of the lucidity questionnaire to select 26 participants who reported having some control over lucid dreaming. The "targets" were randomly chosen from sets of 3-minute music melodies ($P= 1/5$) played to one of the participants. Suggestions were also given for relaxation and focusing and both participants (sender and receiver) were then simultaneously exposed to the Lucia for 30 minutes with the music played at intervals in the background. The results with 26 participants (15 trials) were however precisely at chance expectation and the only noteworthy aspect being that the 3 hits were contributed by the experimenters themselves. The plan is now to recruit more skilled participants and experiment in a naturalistic setting.

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Sensory Isolation in Floatation Tanks as a Method for Promoting Psi-Conductive Imagery

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The late Dr John Lilly (1972, 1977) employed floatation techniques in isolated environments, which are now typically referred to as "floatation tanks", with other co-founders of this technique referring to it a "Restricted Environmental Stimulation Therapy", or REST for short (Suedfeld, et al. 1990). Lilly not only documented the types of imagery that people experience when inside the tanks (see Lilly & Gold, 2001) but also encouraged parapsychologists to use this technique in much the same way as the ganzfeld to facilitate the production of psi imagery (Lilly, 1969). Conceptually the floatation tank technique is in league with the ganzfeld in terms of its ability to promote altered states of consciousness (see Tart, 1975), but the presence of psi occurring within this particular scenario requires further exploration (see Roe, 2009).

It appears that few acted on Lilly's suggestion in employing the tanks as an alternative methodology for exploring the psi hypothesis, with some of the main reasons for this being due to the cost associated with the tanks and the time and effort required to sufficiently maintain them. Despite these issues, Rogo (1980) attempted a pilot study using the tanks following a similar protocol employed within the ganzfeld telepathy studies of the time, with an agent trying to send a randomly selected image they were viewing to a person under sensory deprivation floating in the tank. Although Rogo's study did not produce findings suggestive of psi taking

place, the sample was too small with too few trials to draw meaningful conclusions. The study did, however, identify several methodological concerns regarding the use of the tanks, which perhaps further explains why no further studies employing the tanks were published within parapsychology.

This paper will provide a brief overview of Lilly's and Rogo's suggestions and applications of floatation tanks in psi research, and will also report on a pilot study which is currently in progress, further investigating the use of floatation tanks in producing imagery attributed to psi.

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Deliver us from Evil or Deliver us from our Brain? *A re-examination of the case for Demonic Possession*

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We exorcise thee, O' every unclean spirit, satanic power, infernal invader, wicked legion, assembly & sect; in the Name & by the power of Our Lord Jesus Christ (+); may thou be snatched away & driven from the Church of God & from the souls made to the Image & Likeness of God & redeemed by the Precious Blood of the Divine Lamb (+).

The priest had been trained in seminary but nothing had prepared him for this. He focused on the words in the ritual, fully absorbing the meaning of every phrase, believing in every sign of the cross. But now, with each intake of breath his lungs were filled with the vile stench of the room. It made his eyes water and the lingering mephitic made him gag. The pure whites of the teenage girl's eyes contrasted with the filthy, scar covered body that lay before him. If it wasn't for the repugnant low-pitched voice ranting obscenities he may have passed out. The tirade of cursing snapped him out of his stupor and he continued with the ritual of exorcism...

The prayer reproduced at the beginning of this abstract is only part of a long exorcism prayer against Satan and the apostate angels. They are words used even today by priests in the Catholic faith despite remaining unchanged for centuries. Today there are still exorcisms performed in various dioceses, especially in Italy and the American continents, though the form of the Exorcism ritual was updated in 1999 to remove some of the more flowery language. There are references to the exorcism ritual going back to the 2nd Century. In addition, there is a parallel history in other religions and cultures. Demonic possession and the treatment of it by some form of exorcism is not confined to Christianity. The typical Hindu exorcism practices consist of blowing cow-dung smoke, pressing rock salt between the

fingers, burning pig excreta, beating or pulling the victim's hair, reciting prayers or mantras, and offering gifts of candy and other presents to get the evil or troublesome spirits to depart from the persons.

Are there really demons and evil spirits possessing people or is something else going on? Too often skeptics espouse Tourette's, schizophrenia or epilepsy as possible explanations but these viewpoints are far too blinkered. Maybe the answers can be found in neurology, psychiatry and psychology. Despite there being many skeptical explanations about demonic possession with the main argument in psychology concerned with superstitious thinking, there have been incidents reported that many in the religious community would argue appear to defy explanation. Consulted specialists have been foxed by some of the symptoms and lack of answers. Even, very occasionally, Exorcists have failed in despair, leaving the possessed to literally fend for themselves. Whilst some modern-day Exorcists argue that modern culture may be responsible for a rise in the number of possession cases and that if science can't treat them, maybe Faith is the only answer, Dr. O'Keeffe hypothesizes that modern cases fall through the knowledge gap of neurologists, psychiatrists and consulted doctors who too often adhere to classification systems, and that with advancements in medical knowledge in the last decade it is time to reexamine the case for demonic possession.

There are no experts. You probably know as much about possession than most priests. Look, your daughter doesn't say she's a demon. She says she's the devil himself. And if you've seen as many psychotics as I have, you'd know it's like saying you're Napoleon Bonaparte.

The Exorcist (1973) – spoken by Father Damien Karras

The Study of Trance Communications: a Linguistic Analysis of Trance Messages

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This is a linguistic analysis of mediumistic trance communications, in which trance-mediumship is analyzed within the framework of the psychology of consciousness and altered states of consciousness and described as an important phenomenon in spiritualist beliefs. The study was preceded by two years of participant observation of a spiritualist group in Ponce, Puerto Rico: Logia Espiritual Lotus del Estanque (Spiritual Lodge Pond's Lotus), which included a "spiritualist baptism", and in-depth interviews of the medium. These took place in 1981 and 1982. A brief experiential account will be shared.

Trance-mediumship is described in the context of the psychology of consciousness and altered states of consciousness (ASC). The distinction is made between ordinary state of consciousness (OSC) and altered states of consciousness (ASC), according to Ornstein (1977) and Tart (1975).

A mediumistic trance state is one of the most profound altered states of consciousness (Tart, 1975). There are three types of trance personality: mediumistic controls, ostensible possession, and ostensibly independent speech. (Broad, 1962). The trance messages that were analyzed were classified as Ostensibly Direct Communication (ODC), corresponding to Broad's description of ostensible possession, and Indirect Ostensible Communication (IOC), corresponding to messages that come in the Medium's voice and she claims to perceive internally. Four messages were analyzed: three from the medium in her ASC (one IDC, two

ODC's) and one from the medium in her OSC. This, the four messages were classified as follows: Message #1: ASC-IOC; Message #2: ASC-ODC; Message #3 ASC-ODC; Message #4 OSC.

The linguistic analysis study of the mediumistic trance communications was performed using the *type/token ratio (TTR)*. The type /token ration is a technique that has been used in research about schizophrenic communications, mainly to establish richness in vocabulary. TTR is a ratio obtained by dividing the number of different words (types) by the total number of words. In this study, TTR were obtained for each of the four messages that were analyzed. This was done without a specific hypothesis, in a descriptive-exploratory approach.

The methodology for the TTR included preparing an alphabetical list of word types for each message and the corresponding token count. Verbs were listed in the infinitive, and tenses were counted as tokens. The lowest TTR (.34) was in Message #4. (OSC). The highest TTR's were in Message #1 ASC-IOC (.42), a message from Dr. J.B. Rhine, and Message #3 ASC-ODC (.42), from a member of the Logia that had disincarnated. For curiosity and for comparison, a fragment of a text from Jean Piaget was analyzed, which resulted in a higher TTR (.52).

Also, in an exploratory manner, a content analysis was performed, identifying some categories in these trance messages: Category 1: verbs that denote actions of the spirits, connoting that they are alive (to say, to offer, to levitate, to identify oneself); Category 2: specific references to the spirits of dead persons; Category 3: references to the spiritual world (spiritual field, spiritual world, invisible world); Category 4: references to a spiritual body.

The *cloze technique* is used to measure comprehension of a text, and intelligibility of a text. The cloze technique requires that every nth word in a text be omitted. In the present study, every 5th word was omitted, but if the 5th word is an article, preposition or verb auxiliary, the next word was the omitted one. A scoring procedure was defined. Three paragraphs were presented to the participants. Paragraphs A and B came from trance messages, and Paragraph C was a fragment of the medium talk to the audience in her OSC. Participants were classified as believers and non-believers in the survivalist theory and in communication with spirits. Although believers scored higher in all three paragraphs, 3 out of 4 identified paragraphs from trance communications as difficult to understand. Non-believers identified both trance communications and OSC message as unintelligible or difficult to understand.

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Light Changes - a Study of 800 Experiences with Transforming Light

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It seems to have always been a feature of human experience to report encounters with exceptional light - by it is mean light which appeared to them to be different, more intense and brighter than the sunlight

and which in some cases had a transforming effect. My earlier studies in cultural history and reports about exceptional human experiences (Puhle 2004, 2006, 2009, 2010) provided the starting point for the project reported here.

The project involved a study of 811 case reports. By searching the scientific literature dating from the foundation of the SPR in 1882 onwards 760 cases of transforming light experiences were found and these constituted to basic case collection. In addition to these, personal contacts enabled 51 first-hand-accounts to be collected. The characteristics of the first-hand cases were then compared to those of the larger literature collection. The case material covers Anglo-American, German, Austrian, Swiss and Swedish reports. This was analysed according to 12 different aspects such as the kind and shape of the light, state of mind of the recipient, situation, communication with the light, information, meaning for the percipient, impact on life and possibly resulting belief in afterlife.

A Content Analysis of Fifty Cases of Anomalous Experiences Reported During Bereavement and the Process of Recovery

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Anomalous experiences during bereavement can involve a variety of experiences, but most common of these are reports of 'sensing the presence of the dead' (see Cooper, Roe & Mitchell, 2015, for an overview). Rees (1971) highlighted to the medical community the commonality of anomalous experiences for the bereaved, which in turn increased awareness for such events within social science and healthcare disciplines where in previous decades they had failed to accommodate the parapsychological findings on such matters. Since the 1970s, this awareness especially within clinical practice has steadily increased over time. The most recent studies of such phenomena have reported that around sixty per cent of the bereaved claim to have these experiences (e.g. Castelnovo et al., 2015).

Previous studies have found that such experiences are therapeutic and bring comfort to the bereaved (Krippner, 2006), unlike other forms of spontaneous anomalous events not associated with deceased loved ones (Sannwald, 1963). A number of studies exploring the therapeutic nature of such events have reported several positive gains, in terms of emotional and motivational changes as a result of such experiences, alongside the challenges to personal beliefs that such experiences can bring (see Bara & Cooper, 2017; Cooper, 2017).

This presentation reports on the findings of the second study which formed part a PhD into the role of hope within spontaneous post-death experiences, and its purpose in the process of recovery (Cooper, 2017). The first study explored measures of hope in two groups of the bereaved who did ($n = 50$), and did not ($n = 50$), report anomalous events. The bereaved who didn't report such events were found to experience a statistically significant drop in levels of hope. However, those who did report such events appeared to only suffer a marginal drop in hope, suggesting that the anomalous events acted as a buffer to hope and a coping mechanism.

The second study to be presented here, involved a content analysis of written feedback from the group who did report such experiences ($N = 50$). This was done in order to survey the variety of experiences reported, their impact on the bereaved, and further explore the notion of

such experiences being a natural aid to recovery. The findings of this study will be presented followed by brief discussion of further developments that took place.

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Seeing the Unseen: Children's Voices, Encounters and Meaning Making

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Most literature which explores psychic and supernatural phenomena is focussed on the experiences of adults, and yet qualitative studies, particularly in the field of spirituality, show that many children in different countries report a range of similar encounters to adults. However, children's narratives are less well researched, often compounded by cultural views which, whilst recognising children's rights to be heard, often do so without acknowledging their spiritual voice(s). Whilst some argue that children have natural abilities to tune into 'unseen worlds' which most adults cannot access, these often go unnoticed in contemporary daily life. Typical experiences identified across the research literature include specific types of dreams in sleep such as precognitive dreams and those believed to contain messages, often from the divine; these dreams have long been reported across cultures throughout history, and also appear in religious scriptures and teachings in some of the main world religions. In addition, children also report waking encounters with deceased loved ones or divine beings, particularly angels who usually (although not always) bring comfort and support.

This paper draws on primary data and secondary sources to explore children's experiences and how they understand them. The primary data relates to qualitative interviews across three studies conducted with children aged 7-11 in England and Scotland. Two studies explored dreams which children which they believed had a divine source and/or contained a divine being, and the third study elicited children's reports of a wider range of waking experiences.

The paper is grounded in a multidisciplinary approach drawn from primarily from spirituality, religion, psychology, psychoanalysis and anthropology which contextualises them. The paper gives voice to the children by using their own words, both to describe their experiences and to hear how they understood and explained them, and how others have responded to their narratives. It is argued that whilst various studies about children appear to report similar findings, their experiences tend to go unnoticed. This is compounded by children learning at a young age what types of encounters peers and adults deem to be socially unacceptable. Drawing on evidence, this process often appears to lead children to retreat into silence for fear of being ridiculed or dismissed as being over-imaginative, mentally unstable or fabricating stories to gain attention; yet for the children in these studies, the encounters were very real and often personally meaningful.

The paper concludes that the types of experiences reported in such studies represent a coherency that is also consistent with those of adults. Whilst a range of disciplines and possible explanations may be offered to explain them, it is essential to recognise the importance of the encounters to the children, which contribute to the ways in which they seek and finding meaning and purpose, which can have consequences into adulthood.

Comparative Study on Phenomenological Aspects in Recurrent and Shared Apparitional Experiences

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Experiences of encounters with ghosts and other apparitions have sparked interest in almost every culture since ancient times, persisting to this day along with related beliefs, myths, and diverse theories. These experiences have created or extended both cognitive and emotional questions in the percipients, as well as elicited many different reactions in their social environments. Since the late nineteenth century, the scientific study of anomalous experiences has been based solely on the investigation of spontaneous cases. In contrast, the particular emphasis of this paper is on the analysis of several cases of "collective and recurrent" apparitional experiences in a public context. This is completely different from the most frequently reported studies, and it is based on the model and approach proposed by Irwin (1994), who explored the phenomenology of apparitional experiences in terms of form, frequency, duration, the qualities of the apparitional figures, the circumstances of occurrence, and emotional reactions to the apparitions. The first two cases discussed here developed at a Health Centre located in Buenos Aires, Argentina, where medical staff and residents pointed out diverse experiences of an anomalous nature. Two other reports came from the Buenos Aires National Library, where librarians and employees claimed to have witnessed apparitions and other unusual events. In all four cases, we find well-educated individuals who, according to their own statements, were involuntary witnesses of shared apparitional experiences.

Beliefs and reports related to apparitional experiences are very old. Experiences of ghosts, wraiths, and other apparitions have been recorded in virtually all cultures (Rosenblatt, Walsh, & Jackson, 1976). However, despite the abundant availability of fictional anthologies of "true life ghost stories," there are few scientifically compiled case collections of apparitional experiences for phenomenological analysis. The earlier reports of apparitional experiences

generally were written by persons intent on promoting particular philosophical or theological causes (Irwin, 1994).

Gauld (1984) notes, for example, that apparitional experiences in the seventeenth century, which tend to be poorly documented, are not to be considered a representative sample of experiences in that historical period.

Anomalous experiences, including apparitional ones, began to be studied as genuine objects of scientific curiosity in the late nineteenth century. At that time, two psychic investigators, Myers and Gurney (1888-1889), led a review of psychic experiences, based on collected cases of occurrences, that was published in two volumes titled *Phantasms of the Living* (Gurney, Myers, & Podmore, 1886). One of the first quantified collections of cases was the "Census of Hallucinations" from the Society for Psychical Research (Sidgwick et al., 1894), but it referred specifically to the apparitions experienced by people at or about the time of their deaths. Worldwide, the frequency of reports and the belief in the phenomenon have not diminished with the cultural, scientific, and technological advances characterizing the modern world.

A Gallup inquiry, conducted in 2001 (Newport & Strausberg, 2001), indicated that 54% of the American population had experienced at least one paranormal experience in their lives. The survey also reported the following levels of acceptance of the phenomenon: 38% of respondents indicated their strong belief in ghosts, and 42% affirmed their belief in haunted houses. More recently, another Gallup poll (Lyons, 2005) showed that 32% of Americans surveyed believed that ghosts, spirits, and other entities may return in certain places and situations. The parapsychologists' interest in experiences related to ghosts and other forms of apparitions dates back to early psychic research, but it was always focused on the question of whether the apparitional figures were objective or hallucinatory; in fact, this was a matter of debate not only among parapsychologists and similar researchers but also among psychologists. The apparent ubiquity of these experiences has led many mental health specialists to question the existence of possible underlying psychological mechanisms that could be used to explain the experiences of individuals from different countries and cultures (Wiseman, 2011).

We must recognize that emotions and behaviours involved with anomalous experiences have often been judged and classified as personal or classical behaviour disorders and treated according to psychiatric models (Kramer, 1989). Reports of this type of paranormal experience are of great diagnostic significance (Parker, 1989). The problem arises when we consider the high percentage of the populations of Western countries who report paranormal experiences or who believe in ESP (Palmer, 1979; Haraldsson, 1985b). In terms of a classical theory of schizophrenia, it would be absurd to believe that 54% of the population has schizophrenic symptoms (Parker, 1989). Therefore, the most important aspect of working with people who report such experiences is that therapists be competent to distinguish between a normal objective experience and a pathological one. Their attitude re accepting the information provided by the percipient and their work on the meaning of the experience have more therapeutic value than verification of the experience itself (Parra, 2006).

The aim of this study is to provide a phenomenological description of recurrent and shared apparitional experiences gathered when the author resided in Buenos Aires, Argentina, heading the "Centro de Investigación de Fenómenos Anómalos" ("Anomalous Phenomena Research Centre"). In response to various e-mails from medical staff at a Health Centre, for one, and a group of librarians and employees of a Public Library, for another, motivated by some research that I had published, they decided to contact me, declaring having experienced unusual perceptual experiences in their workplaces. Both sets of experiences are presented in terms of

anomalous scenarios, highlighting the importance of working with highly educated witnesses in "recurrent and collective" apparitional experiences (Irwin, 1994). Attention will be paid to the kinds of features that can emerge related to such experiences. Narratives of each testimony of apparitional experiences will be examined according to the phenomenological criteria described by Irwin (1994), thereby providing a useful database for other researchers.

A Test of Mediumship to Showcase the Facilities at the AFC Research Laboratory

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We should like to thank the SPR Survival Fund for their kind support of this project.

As part of an effort to bring together the research and practitioner communities who have an interest in mediumship, we have been collaborating with the Spiritualists' National Union to establish a laboratory at the Arthur Findlay College. With the kind support of the SPR's Survival Fund we have been able to refurbish the laboratory space that the AFC had provided us with and have been using that space to introduce practising mediums to aspects of the scientific method that could help them to reflect critically but constructively on their own practice. In this way, we aim to build trust between communities, breaking down the natural suspicion that practitioners might feel given the activities of high profile scientists who are concerned only with debunking claims.

The next step in this initiative has been to conduct a formal study that showcases the facilities at the laboratory. We were given permission from the course leader to work with a group of mediums attending a week-long residential course at the AFC in March 2017. We identified an intriguing experiment by Arnaud Delorme and his team at the Institute of Noetic Sciences as a suitable model for our own experiment (Delorme, Beischel, Michel, Boccuzzi, Radin & Mills, 2013). They had collected psychometric and brain electrophysiology data from six individuals who had previously reported accurate information about deceased individuals under double-blind conditions. Each experimental participant performed two tasks with eyes closed. In the first task, the participant was given only the first name of a deceased person and asked 25 questions. After each question, the participant was asked silently to perceive information relevant to the question for 20s and then respond verbally. Responses were transcribed and then scored for accuracy by individuals who knew the deceased persons. Of the four mediums whose accuracy could be evaluated, three scored significantly above chance ($p < 0.03$). The correlation between accuracy and brain activity during the 20s of silent mediumship communication was significant in frontal theta for one participant ($p < 0.01$). In the second task, participants were asked to experience four mental states for 1 minute each: (1) thinking about a known living person, (2) listening to a biography, (3) thinking about an imaginary person, and (4) interacting mentally with a known deceased person. Each mental state was repeated three times. Statistically significant differences at $p < 0.01$ after correction for multiple comparisons in electro-cortical activity among the four conditions were obtained in all six participants, primarily in the gamma band (which might be due to muscular activity). These differences suggest that the impression of communicating with the deceased may be a mental state that can be distinguished from ordinary thinking or imagination — a common sceptical explanation for mediumistic experience. Our

experiment was intended to be a strict replication with a much larger sample of mediums drawn from a different culture (US and European mediumship seem to us quite distinct, particularly with respect to their commitment to giving platform demonstrations as part of the Spiritualist religious movement).

In this presentation, we will give an update on the development of the laboratory, describe the experiment we conducted and report on the outcomes. Practical and technical difficulties meant that our replication became a conceptual rather than exact replication. We will describe those difficulties and the modifications we made. We will also introduce the design for the next phase of research that we plan to conduct in January 2018 so as to elicit comments and suggestions.

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The Third Way: or How Professor Dr Valckenier Suringar (1864–1932) Escaped His Catch 22

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In the summer of 2012, by a remarkable coincidence, I met a friend whom I had not seen for over twenty years. Little did I know that this would bring me a new step forward in my research in the history of psychical research in the Netherlands.

I knew that his great-grandfather was professor Dr. Jan Valckenier Suringar (1864 -1932), who was in his time a national well-known and highly respected professor of Botany at Wageningen University.

After I confirmed that I was still interested in parapsychology, my friend said he wished to give me a rusty metal box containing the 'scary secrets', that once belonged to his great Grandfather. This box was still in the possession of his mother, the granddaughter of professor Valckenier Suringar. She was ageing and her health rapidly deteriorating. Since nobody else in the family was interested in this box it was my call. It turned out to be a great find and a true treasure.

Ten years ago, Derk Jansen and I published an article about professor Valckenier Suringar's life and work. We discussed in depth his publications and showed how he struggled to understand psychic phenomena in general and, based on his personal experiences at dozens of seances, he suffered to develop a theory on psychic phenomena. We named his theoretical concept the 'the third way'. His theory is unique in the way that it equally accepts the Spiritistic and animistic point of view. Although at the time we little did know about his personal life, we felt that his personal experiences had strongly influenced his theoretical work.

The box contained a significant collection of handwritten protocols and notes taken by the professor at private séances held in his home of between November 28th, 1920 and January 3rd, 1924. Sometimes two or three seances were held over the day. It also contained a variety of artifacts used at these séances. This new documentation and the artifacts gave me a better understanding of how the professor became interested in the topic and why he and his wife spent so much of their time on séances.

Unfortunately, the name of the medium involved in most of these séances was still unknown to me. Again, luck came around the corner. Two years later, on August 15, 2016, I received a forwarded e-mail with the request to answer it. It turned out that the sender was looking for information about his great-aunt who was a medium in the years between both World Wars. In answering this request, I noticed that this great-aunt, Miss Henriette van Oort, was, in fact, the medium that was involved in most of the séances at VS house back in the early twenties.

Based on all this new information I can now present a truly inside account that gives a clear picture of the occurrences at the professor's house, what triggered his interest, how the séances were held, why he found himself in a Catch 22 between his scientific mind and his personal affections and how he struggled trying to escape from it.

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Gerard Croiset, the mystery man from Holland on duty in the UK

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The Dutch media put the world famous Dutch psychic Gerard Croiset (1909 – 1980) recently back in the spotlights. Last January the National newspaper NRC, the most respected newspaper in Holland when it comes to science and public debates, did a two-page spread about this 'mystery man from Holland'. Croiset was known by every Dutchman in the second half of the 20th century. His healing practice was visited by thousands every month and Dutch police officers consulted him in dozens of missing person cases and even asked for his help in solving murder and arson crimes. The NRC newspaper article of January was followed in April by an history programme on national TV. This positive publicity was the stepping stone to an avalanche of requests for information at our office.

The newspaper & TV publications were based on information found in the archive of Gerard Croiset that was assembled by the team of the Foundation '*Het Johan Borgman Fonds*'. This huge archive of over 100 boxes and piles of film, audio- and video tapes, contains documents, film footage and recorded telephone conversations about his healing practice, his personal philosophy on the paranormal, his participation in scientific research and about 670 police cases of missing persons, unsolved murders, arson and theft. About 300 of these cases were in Holland, the other 370 in 44 different countries from all over the world. Not less than 21 of these cases were inside the UK dating from 1961 till 1978.

In my presentation, I will focus on these UK cases. They are a very good example about how the psychic Croiset became involved, what his contribution was and how the issue of psychics that assist in police cases is not as simple as it looks like at first sight. Many of the UK cases in which Croiset' was involved were high profile cases that were on everybody's lips at the time. Several are 'cold cases' today and are still intensively debated on the internet and thus give room to an endless row of conspiracy theories. My examples will include the London high society case of the disappearance of Lord Lucan (1974), the missing of the Scottish teenager Pat McAdam (1967) and the theft of the portrait of Wellington by Goya from the National Gallery (1961).

I will discuss how Croiset' got involved in these cases and by whom. It will show the difficulties of archiving famous and long-lasting cases in a proper manner so that they are of use to parapsychologist for evaluating the paranormal component of his work and how the UK cases differ from similar cases in other countries.

'Voices and Faces from the Greetings Project': A Three-Year Investigation into Instrumental Trans-Communication

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This paper summarises findings from on-going experiments into electronic voice phenomena (EVP's) and instrumental trans-communication (ITC) by educationalist and part-time psychical researcher Dr. Sean Richards, director of EVP London. Dr Richards will present new findings from his experiments and provide examples of the clearest EVP's and trans-images for peer assessment, particularly those which appear significant and evidential. Dr Richards will also be talking about his book on the Greetings Project phenomena which will be published towards the end of the year. He will also give a summary of recently unsolicited ITC phenomena that may be of interest to Conference.

I recently discovered hundreds of very clear evp's spontaneously recorded on sound files in a program which is installed on my old computer. This PC has not been used for several years and was stored in my garage. The PC had not been previously used to record evp. I discovered these evp's on the files very recently, and by complete accident. One evening I turned on this computer, having decided to 'fly' using a flight simulation program I had installed on it many years ago when I was having flying lessons. To cut a long story shorter, upon listening to the sounds in this flight simulation program, I discovered that there were hundreds of evp voices which appear to have been recorded over the top of the commercial sound files used by the program.

These evp's were completely unsolicited by me and were not recorded by me. Initial listening tests suggest that many of the voices names and messages contained within these evp are consistent with those found during previous Greetings Project recordings. If these evp's voices can be confirmed by other listeners to rule out pareidolia and it can be established that these evp's were not recorded on the original commercially produced sound files, then this may qualify as spontaneous ITC phenomenon such as has been reported by Theo Locher and the

Harsch-Fischbach's in Luxembourg during the 1980's and 90's and perhaps relates to some of the paranormal computer effects reported by Keen et al during the Scole Experiments. These sound files could be an important new source of evidence for physical researchers wishing to evaluate modern ITC phenomenon and may represent a new positive development in ITC research in the UK.

I must say, having listened to over a hundred of these files so far, I am absolutely amazed by these.

If they are genuinely paranormal, which I think that they are, and in the knowledge that obtaining spontaneous ITC phenomena is quite rare, I think I may have obtained new evidence of high value. I'm still in the process of analysing and transcribing all of the evp messages found in these 200 or so files. When this is done, I'll clip the most clear and interesting evp's and put them up on the website.

The analysis of this data is at an early stage, but I should have some clear findings to report to conference in the autumn. If you would like to read a further brief summary of this phenomenon please visit the web page. <http://www.evplondon.com/news-and-articles>

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Healing Research – How Do We Know?

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Healing is a widely used treatment throughout all times in all cultures, both for physiological, psychological and spiritual problems. In modern Western culture, there has been little research

so far, and Western medical science is very sceptical about the reality of healing beyond placebo and compassion effects.

This presentation will give a quick overview of different approaches to research the possible “direct mental influence on living systems” – DMILS, including healing studies, which could throw light on the reality of physiological healing.

First the complexity of both the human body and the mind is emphasized, with the problems this gives to research in getting at any effects beyond placebo and suggestion, and how to overcome them. Different types of healing studies and other studies relevant to potential healing are presented.

One approach which has given significant results is the research on so-called bio-PK, the influence on lower level living organisms which cannot be thought to be influenced by suggestion. Examples will be given of research on enzymes and cells from the human body, and fungi and bacteria.

Two examples will be given on healing research on mice. First the pioneering 1961 study by Bernard Grad on wound healing on mice by the at that time famous healer in Canada Oscar Estebany. Then the more recently, impressive healing studies by William Bengston of healing of mice infected by deadly cancer will be presented. What is special with this project is that he required the healing participants to be sceptics (!). Surprisingly all mice were healed, and even some in the control group.

An approach to investigate DMILS on humans is to look for unconscious bodily responses to attempted mental influences. Both skin conductance, heart rate and other physiological measurements have been done. This has the advantage of instrumental recording of reactions that do not reach the conscious level of the target persons, both giving more sensitive reactions and avoiding suggestion. William Braud and Marilyn Schlitz are the pioneers for two types of research in this area: staring and general bodily arousal attempts.

Jeanne Achterberg did a creative study where Kahuna healers managed to influence remotely persons close to them, in a way that could be seen on fMRI scans of their brains.

A different set of studies are those who detect EEG synchronisation of brain activities of pairs of emotionally connected persons, where one was stimulated by visual patterns and the other is sensory isolated in another room.

The last part of the presentation will concentrate on actual healing research. Remote healing studies can be done double blinded so as to identify any effect beyond placebo. However, this is often done in a way which is far from “ecologically valid” – as normally there is good contact between healer and healee before remote healing is attempted. If these studies give some significance, one could expect even stronger healing effects in normal healing treatments. The pioneering study by R. Byrd will be presented as an example, and then a summary of the recent meta-analysis by Roe, Sonnex and Roxburgh will be given.

The qigong tradition is not only exercises for own health, but qigong masters and other advanced practitioners can give “external qi therapy” – EQT – to other people, i.e. a kind of energy healing. Some research on this area will be mentioned.

There is presently too little research done on clinical healing in a natural environment, and this will be discussed. An example will be given with the German healer Christos Drossinakis. Two examples from Norway will also be given. One is an exceptional spontaneous healing during prayer healing of a complicated wrist fracture, the other is an example of emergency stopping of bleeding at a hospital.

There is potential for much to learn from more investigation and documentation of such strong healing cases, if the medical establishment could overcome their resistance to such research.

In summary:

Intentional direct mental influence of living organisms is well supported.

Remote healing under controlled conditions is supported.

Several cases of monitored and/or documented healing in normal clinical conditions are reported.

Good scientific research supports that healing can be something beyond placebo.

This presentation is about physical healing. Mental and spiritual healing also seems to happen, but that is another story.

Claims of Anomalous Fasting: A Review of Investigated Cases and a Method for Obtaining Extraordinary Evidence

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Researchers of anomalous phenomena in conflict with prevailing concepts of mind and matter have so far largely failed to gain acceptance in mainstream science. While the reasons are manifold, critics have often demanded extraordinary evidence for extraordinary claims. Extraordinary evidence ideally allows the elimination of all doubt as to the authenticity and integrity of the data and, ultimately, the reality of the phenomenon. An opportunity to obtain such evidence lies in focusing on phenomena that are reliably demonstrable under controlled conditions and ideally cannot occur due to chance and are visible to the naked eye – combined with using excessively rigorous controls to preclude both subject and investigator fraud.

The issue of *inedia* qualifies well as a candidate for obtaining extraordinary evidence. *Inedia*, also known as breatharianism and as *bigu* in Daoism, refers to the abstinence or near-abstinence from either food, or from both food and fluid, for indefinite or anomalously long periods – in good health. Claims of *inedia* have been made across cultures for millennia but the issue has received more attention recently after an upsurge of proponents in spiritual circles. Most claimants consider themselves as being sustained by some form of essential cosmic energy as a result of spiritual practice. As it is established knowledge that the human body needs caloric food for energy and fluid intake to replace its continuous loss, if only one person could be shown beyond any doubt to live without food or fluid, the implications for science would be enormous.

I review cases of claimants of inedia who were monitored for extended periods. Many claimants passed observations without any signs of deceit. However, methodological and other issues exist with each of the reviewed studies, including insufficient controls for deception by the subject, insufficient length of observation periods, no controls for investigator fraud, lack of published raw data, and more. Throughout history, there were also many instances of uncovered fraud. Deception methods included hidden reservoirs, drinking during body hygiene, and having colluders supply food or fluid, remove excrements, or convey food by kissing. In conclusion, none of the studies so far have been able to produce unequivocal, let alone extraordinary, evidence for the reality of inedia. On the other hand, it cannot be concluded that the many claimants who passed observations without any signs of deceit were all fraudulent. Further research with improved study designs therefore seems warranted.

For future studies, I propose a strictly proof-oriented method with radically improved, redundant controls for subject fraud, for example covering intravenous fluid intake and urine dribbling, and requiring visibility of the whole body and face on manipulation-proof video at all times. Despite tight controls, the method warrants external validity. The method is further designed to fully preclude investigator fraud. It is built on five central components: (1) manipulation-proof video equipment, (2) an internet-based system for anonymous, blind task execution, (3) a manipulation-proof object storage and delivery system, (4) an internet-based data publishing platform, and (5) an evaluative panel of trusted authorities. The method enables a previously uninvolved person not only to inspect the obtained data (as with the concept of open data) but to independently verify that the data were obtained as stated, including algorithmic proof, third-party proof, and raw data for every fraud-relevant activity before, during, and after a study.

With the proposed method, if anyone passes an observation, it would be extremely difficult to refute the claim. If the explanation for the phenomenon was a mental ability, extraordinary evidence of mind influencing matter would have been obtained. Availability of such a “bulletproof showcase” may be instrumental for a wider adoption of research into further phenomena that may require accepting a more fundamental role of mind than currently assumed by most scientists.

The efforts required for implementing the system to prevent investigator fraud are significant. However, other fields of controversial science may benefit from such a system too. The proposal therefore demands further discussion outside the context of the presently investigated issue.

Remembering Auschwitz: Surviving the Holocaust

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Nearly Six decades after the Second World War, the Holocaust archive has encapsulated a rich, and overwhelming amount of solemn facts, narratives, images, and testimonies about the condition in the Nazi occupied regions in Europe. Amidst the horrors and the torture practices that came to define this era, the Nazi concentration camps have come to occupy an emblematic place in the Holocaust archives. The academic community has adopted a similar attitude towards

the genocide fields of the Khmer Rouge in Cambodia (1975-79) and there is an implicit agreement about treating the issue of the brutality that came to be unleashed in these camps and prisons with a somber attitude. The concentration camps are etched in human consciousness with prejudice taking an extreme form against the Jews, the Gypsies, the elderly, the differentially abled and the sexual minorities of the world. The accounts which have emerged from the death camps are used to throw light on the method of torture (Arendt, 1992). The subject under scrutiny has been the Nazi or Pol Pot state and the suffering of the imprisoned people. In all of this, what gets missed is the loss of one's sense of self - that lucid term which is referred as consciousness.

While enumerable accounts and stories about 'spooky' incidences have emerged from the visitors of the death camps, there is a general taboo about discussing or even imagining any paranormal phenomena associated with these sites. Without crossing the boundary of sobriety and humanity, the paper however builds on the lacuna of Paranormal research on the concentration camps and mass graves and presents a case of the need for in-depth research in this area. The 'thing' at stake is beyond the shared sense of guilt and horror of the civilization, and it is pertaining to the issue of the mind and the body and the implications of mass torture on the lives involved. The paper hopes to create a space for entering the memoirs of the Holocaust with an academic sensitivity that will keep intact the meaning of suffering and loss and bring it under the purview of analysis of the themes of the body and the afterlife.

The proposed paper reviews the key debates in the mind-body dynamic and solders a new analytical model combining theoretical perspective of transpersonal psychology, survival research (Pallikari, 2017) and quantum theory (Elsevier, 2014) in the study of consciousness and goes on to elaborate on the significance of torture in shaping the afterlife experiences of the lucid entity of the 'soul' in the context of torture prisons and death camps, namely Auschwitz-Birkenau in Poland and Choeung Ek, Phnom Penh in Cambodia. The paper is based on an ongoing study of a comparative analysis of the narratives of the residents of nearby village and towns on one hand and the experiences of visitors to these concentrated spaces of plausible paranormal activities to gauge at the differences in people's sensitivity and responsiveness to paranormal phenomena on the basis of living in proximity to fields of mass killings. The paper discusses some of the elementary findings from the field to build a case of a crucial link between tortured corporeal experiences of the living and its continued implications for the fate of the larger 'Collective Consciousness' of those coming in proximity with these historically significant and psychically fluid sites.

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Telekinesis or Aerodynamic/Thermic Effects?

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For more than a century, there has been much debate around the use of Telekinesis-Psychokinesis (TK) to explain the rotating movement of light objects on an upright standing needle in the proximity of a hand. Thermally-induced aerodynamics effects have been considered as likely physical explanation factors.

Despite this controversy, many still upload videos claiming the phenomenon on the internet.

Most of the scientific studies performed were focused on whether or not the effects could be observed if some physical constraints were added in order to avoid the aerodynamics factor, or if the same results could be reproduced using some thermic or/and aerodynamic artefacts instead of a human presence. The first approach sets the risk of inhibiting a phenomenon about which little is known. The second has not yet shown clear reproducible experiences providing the same results than with human presence, except in very specific situation.

Our objective is to be able to detect and study telekinesis in confined and non-confined environment with scientific tools measurements. Our hypothesis is that there could be a way to separate telekinetic effects from aerodynamic effects even in a non-confined environment so avoiding the first approach drawbacks.

This technique to approach anomalous perturbation could be described as: partial physical isolation of the target system, with measurement system ensuring the control of the remaining known effects. This can be related to the 2 other techniques described in the introduction of (May E.C., Utts J.M.& Spottiswoode, 1995).

From the beginning the LAPDC has been fostering a Tkist (subjects practicing telekinesis) volunteer team in order to do the experiments.

From 2012 to 2016, we have been developing specific scientific methods, in order to study telekinesis effect on spinning mobile with or without confinement.

More specifically, we developed a protocol starting with PIV (Particle Image Velocimetry) in order to measure the air-flow speeds around the mobile. Further research has driven us to create a set of processes around MATLAB, which we named Scan Flow Mobile. It has enabled us to construct one global model integrating air flows movements and mobile movements, and scrutinize it.

Using this, we were able to compare different experiments and conducted a thorough analysis of the interaction between the mobile and the air flows, and cause and effect relationship.

A review of the “spinning mobiles” literature on the last century, either with telekinesis hypothesis and aerodynamic/thermic explanation, has been done. We also studied others motion potential causes as electrostatic forces, magnetism, vibrations and the radiation impacts.

Then, as a pilot study, we conducted 8 experiments (10 results cases) in non-confined environments, with 3 set-up categories: one where the mobile motion was driven by generated air-flows (A), one in which a motor drive the mobile (M), and the last one where Tkist drive the mobile (T).

The ratio (mobile periphery air-flow speed / mobile speed) was used to compare experiences between each other and between categories.

With regard to this ratio, the category T and M experiments stayed below or equal to 0,5 while category A was really above 1. This separated clearly pure aerodynamic effects (A) from evidence of telekinetic effect (T). One T experiment even presented a 0.13 ratio which means than the mobile speed was 7 times greater than the air-flow speed. The Tkist experiments were realized in different places, with different Tkists and different material set-ups with the same protocol.

A potential bias and errors analysis is presented, moving from the difference between fluid and particle velocity, to the mean speed evaluation for the air flows and the mobile, to the final ratio, and shows that the results above can't be affected significantly. Indeed, we evaluated the potential error at more or less 8,9% on the ratio air-flow speed/mobile speed, which is marginal against the ratios seen above.

So, in this pilot study, experiments showed evidence of telekinetic effects on a spinning mobile and a scientific approach to separate these telekinetic effects from the pure aerodynamic effects in a non-confined environment.

In order to confirm these results, we will improve our protocols, and try to reproduce T experiments with significant ratios. We'll look also to improve the total measurement process documentation in order to give the possibility for other labs to reproduce these experiments.

Beside this, we chose on purpose until now to use a kind of mobile not too much sensitive at air flows, so it was easier to develop our protocols. For example, its weight is 2,4g. It's quite heavier than light object as aluminum paper psi-wheel and Egely-Wheel whom weight are 0.1 to 0.2 g and 0.5 g respectively. We are studying these mobiles currently, trying to reproduce the same phenomenon using some thermic or/and aerodynamic artefacts instead of a human presence, and with PIV measurements.

References

TK: at the LAPDC we use TK for Telekinesis to avoid the interpretation contained in the word Psychokinesis.

May E.C., Utts J.M.& Spottiswoode (1995) – Decision Augmentation Theory : Toward a model of anomalous phenomena

Egely-Wheel: The Egely Wheel is marketed as an instrument to measure life energy, chi, or vitality (Egely, 2017). It has been studied in Rudkin J. (2001). The Egely Wheel - A Telekinesis detector? - *Paranormal Review*, N°19, July 2001, *SPR (Society for Psychical Research)*

Replication and Extension of a New Paradigm for Psychokinesis: Mind-Matter Interaction through Non-Local Entangled Correlations?

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Introduction

Based on the Model of Pragmatic Information (MPI) proposed by Walter von Lucadou (1994) and Generalised Quantum Theory (GQT) proposed by Atmanspacher, Römer and Walach (2002) a new paradigm for testing the psi hypothesis has been developed. Both the MPI and GQT approaches arise from a new theoretical model that defines parapsychological phenomena as non-local entanglement correlations. The new paradigm is called the Correlation Matrix Method (CMM). Lucadou & Walach have conducted several CMM studies claiming the results strongly support the psi hypothesis. After introducing the CMM method, we will present the results of two independent experiments that seek to replicate the previous CMM studies and to apply improved statistical methodology.

CMM Method

The CMM experiment has been developed by Walter von Lucadou with three positive experimental studies that have now been replicated independently three times. It uses a random number generator that drives a fractal display on a computer screen. Participants are seated in front of the computer with the instruction to influence the direction of the fractal to grow or shrink, using their intention or will only. An experiment consists of 9 runs with 3 different instructions to shrink or grow the fractal, or keep it stable. The experiment is moved forward by key-presses. Out of this set-up 5×9 (45) physical variables and 5×9 (45) psychological variables are created. For example, one psychological variable used is the number of right shift keyboard presses and the example of one physical variable is the mean voltage output of one channel from the random number generator. These 45×45 variables are correlated across all experiments, yielding a correlation matrix with 2025 cells. A control matrix is also constructed after each trial where the computer run a new session without participants to simulate the behaviour of the system during the experiment. The psychological variables from the participant are used together in the empty run to construct the control session.

The theoretical prediction is that in the experimental matrix there will be more correlations than in the control matrix.

The statistical evaluation follows a classical approach using the differences in the number of correlations in both matrices and calculating a score. However, statistician Jessica Utts has noted the Z-score method is inappropriate because the psychological variables used are not truly independent, inflating the Z-score. A monte-carlo method was suggested.

As part of her PhD project, the first author has conducted two experiments replicating exactly the CMM study conducted by Walach (2014). Both experiments were pre-registered on the KPU Study Registry (Studies 1022 and 1031).

Experiment 1 tested the CMM method with 44 participants yielding a total of 213 sessions. Experiment 2 tested the CMM method with 105 participants, yielding a total of 200 sessions.

Results:

Both experiments obtained significant Z-scores. Further details of these results and the Monte-carlo analysis will be presented at the conference.

These experiments independently confirm the hypothesis that in the experimental matrix there are more correlations than in the control matrix.

Different analyses are still being carried out such as using Monte Carlo method, Kolmogorov-Smirnov test and others.

Conclusion:

As hypothesized, more significant correlations were found for the experimental matrix than control matrix. This supports the theory that psi resembles an effect of quantum non-local entanglement correlations. More studies and a deeper analysis is required before drawing final conclusions. This endeavor will be helped by a large multi-center experiment which is under way for new independent replications.

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Testing to See Whether Participants with High Levels of Belief in Psi Can Precall Highly Emotive Images

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Precall refers to the explicit recall of target material, such as words or images, which incorporates the unusual notion that practice sessions occurring *after* the recall test will influence previous recall performance (see Bem et al., 2015). However, a recent attempt to elicit such an effect using arousing images was unsuccessful (Vernon, 2017). Nevertheless, it was noted that the failure to elicit a potential precall effect may have been due to the lower than average levels of belief in psi exhibited by the participants and that the images used were not sufficiently arousing.

Such a view would be consistent with research showing that belief can be an important predictor of success in psi type experiments (see, Parker, 2000) and highly emotive images may be more effective at eliciting precognitive effects (see, Radin, 2004). Hence, the current study addressed these points by selectively recruiting participants from the College of Psychic Studies,

London, with high levels of belief in psi, and utilising both positive and negative images that with higher ratings of arousal. The prediction was that post-recall practise would lead to greater *precall* of those items practised compared to items not practised.

The design utilised an on-line precall study to present the emotive images and was completed by 107 participants classified as having high levels of belief in psi. Comparison of recall accuracy between images that were subsequently repeated and those that were not showed no evidence of a precall effect. Nevertheless, post recall practise did improve recall performance. The failure to find any evidence of a precall effect is consistent with the claims and findings of others who take a more sceptical approach to psi based effects. Nevertheless, reflection on the methodology of the current experiment offers some speculative possibilities as to why no precall effect was elicited in this instance.

Now See Hear! Detecting Being Watched or Listened to Via Extrasensory Means

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Many people have turned to see someone behind them due to a 'sense' they were being watched. Others have 'inexplicably' become aware of a conversation involving them, despite it being inaudible. There are many theoretical explanations for these events, one of which is that extrasensory awareness is evolutionarily advantageous, and therefore may have developed during an era in which danger was ever-present with survival depending on such capabilities. Evidence supporting the existence of extrasensory surveillance detection would have implications beyond purely scientific interest, yet the phenomena remains under-researched and may benefit from a fresh approach. New research being conducted at the University of Greenwich is examining not only the possible existence of 'psychic' detection – but also which measures best predict this ability should it exist.

The ability to detect attention has previously been restricted to the psychic staring effect, also known as *scopaesthesia* - a phenomenon in which people respond via non-conventional means to being the subject of another persons' gaze (Sheldrake 2003). However, a new investigation has been furthering the research by incorporating the sense of being *heard* as well as seen, which we call *acoustesthesia*. The existence of these abilities was gauged in an initial experiment by the accuracy of participant's self-reports of being watched or listened to, physiological reactions determined by electrodermal activity (EDA) which measures the electrical conductance of the participant's skin to indicate arousal, and differences in their behaviour under varying conditions a) not under any surveillance (control group), b) whilst being watched, c) whilst being listened to, and d) whilst being watched *and* listened to).

Results of the self-reporting aspect of the experiment suggested that whilst the data appeared to initially show participants were able to detect being watched and listened to, when reporting bias was accounted for the results were not significantly different from control

conditions. Similarly, the participants' EDA during the physiological reaction section of the experiment produced results that were not significant, however there were very interesting and highly significant differences between conditions when analysing changes in behaviour. These differences were measured by participants' increase or decreases in response time when undertaking a cognitive task.

To test whether this outcome could be replicated, the experiment was repeated. This time however improvements and amendments were made to the methodology as the first experiment hinted at aspects which may have accounted for both significant and not significant results. Statistical power was improved by running more self-report trials to counteract the apparent reporting bias, and the EDA test was run in combination with the cognitive task that had previously yielded positive results to investigate the experimenters' developing theory that the ability to psychically detect being watched or listened to may be determined by the necessity to access such phenomena.

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Open Data in Parapsychology – Introducing *Psi Open Data*

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Driven by the explosion in usage of the internet and world wide web, the open access movement has been gaining momentum since the early 1990s. Initially focusing on removing access restrictions to articles in scholarly journals, the concept of openness has broadened to encompass data and code. Various organizations have set out statements in support of openness in science, encouraging open access to original scientific research results, and promoting a culture of openness and sharing of research data among research communities. The UK Government has stated that it is committed to ensuring that published publicly-funded research findings should be freely accessible.

The paper discusses the benefits of open data and also considers concerns that some researchers may have about the approach. Publishing strategies, copyright and database right considerations, confidentiality, the preparation of data for publication and the citation of datasets are discussed.

The second part of the paper presents *Psi Open Data*, an open data repository for storage of parapsychological and psychical research data. This project, undertaken by the Society for Psychical Research and funded by a legacy from Mr. Nigel Buckmaster, is intended for use by the international community. The repository is constructed using DKAN, an open source open data platform with a full suite of cataloging, publishing and visualization features. It allows administrator users to upload research datasets, and any visitor to search for and download datasets. Various aspects of the repository are described: data structures, metadata, data classification and retrieval, preview and download facilities.

The initiative to bring open data to parapsychology is an evolving process. The first step is bringing the open data repository into existence. Over time the community can consider how

to incorporate data publication within research and publication practices, and how to encourage researchers to make full use of the facility.

In the immediate future, I would encourage researchers who agree with the aims of the initiative to contribute data to the repository. Interested researchers should contact feel free to contact me via email.



41st International SPR Annual Conference De Vere Horsley Estate, East Horsley, KT24 6DT, UK 1st to 3rd September 2017 PROGRAMME

FRIDAY 1ST SEPTEMBER

From 14.00 **Accommodation check-in at Management Centre Main Reception**
 17.00 - 18.00 **Registration at SPR desk (Horsley Court Reception)**
 18.00 Meeting room Access (Ockham Suite)
 18.20 - 18.30 Programme Chair, Adrian Parker **OPENING REMARKS**

Spontaneous Psychic Experiences

Chair: Adrian Parker

18.30 - 19.00 Chris Roe & Rebecca Linnett
Confirmatory Content Analysis of Spontaneous Cases of Psi drawn from the Alister Hardy Database

19.00 - 19.30 Dylan Jones *Paranormal Reality TV and the Portrayal of Scientific Practice*

19.30 - 20.00 **Drinks Reception (Horsley Court Bar)**

20.00 - 21.15 DINNER (Steam, Bake & Grill Restaurant)

21.15 - 21.30 Leo Ruickbie *Paranormal Review Photography Competition*

After Dinner Talk (lecture room)
 21.30 - 22.00 Adrian Parker & Annekatrin Puhle *Making Thoughtforms Work: Magic Rabbits and Polar Bears*

SATURDAY 2ND SEPTEMBER

07.30 - 11.00 BREAKFAST (Steam, Bake & Grill Restaurant)

Paranormal Beliefs

Chair: Bernard Carr

9.00 - 9.30 Martha Maxine Meilleur
Trance Mediumship in Tibetan Buddhism and Spiritualism

9.30 - 10.00 Honey Darwood & Ciarán O'Keeffe *A Self-Report Study Investigating Religiosity and Spirituality as Possible Aspects of Human Personality*

Altered States

Chair: Chris Roe

10.00 - 10.30 David Saunders *Lucid Dreaming: Dreams of High Significance*

10.30 - 11.00 TEA/COFFEE

11.00 - 11.30 Adrian Parker *Current Research on Lucid Dreaming and Shared Lucidity States*

11.30 - 12.00 Callum Cooper & David Saunders *Sensory Isolation in Flotation Tanks as a Method for Promoting Psi-Conducive Imagery*

12.00 - 12.30 Ciarán O'Keeffe *Deliver us from Evil or Deliver us from our Brain? A Re-examination of the Case for Demonic Possession*

12.30 - 14.00 LUNCH

14.00 - 14.30 Adalexis Rios-Orlandi *The Study of Trance Communication: A Linguistic Analysis of Trance Messages*

Near Death Experiences and Light Experiences

Chair: Jon Mannsåker

14.30 - 15.00 Annekatrin Puhle *Light Changes: A Study of 800 Experiences of Transforming Light*

15.00 - 15.30 Callum Cooper, Chris Roe & Graham Mitchell *A Content Analysis of Fifty Cases of Anomalous Experiences Reported During Bereavement and the Process of Recovery*

15.30 - 16.00 TEA/COFFEE

Apparitional Experiences**Chair: Ross Friday**

16.00 - 16.30

Kate Adams *Seeing the Unseen: Children's Voices, Encounters and Meaning Making*

16.30 - 17.00

Marcelo Eremián *Comparative Study on Phenomenological Aspects in Recurrent and Shared Apparitional Experiences***Invited Speaker**

17.00 -18.00

Allan Kellehear *Near Death Experiences, Visions of the Bereaved and Death-Bed Visions and the Politics of Knowledge*

19.00 - 20.30

PRIVATE DINNER (Steam, Bake & Grill Restaurant)

After-dinner Speaker (in Restaurant)

20.30 - 21.30

Peter Fenwick *A Neuropsychiatrist Sees the Light***SUNDAY 3RD SEPTEMBER**

07.30 - 11.00

BREAKFAST (Steam, Bake & Grill Restaurant)

CHECKOUT OF ROOMS BY 10 A.M. PLEASE – LUGGAGE MAY BE LEFT WITH RECEPTION**Mediumship****Chair: Callum Cooper**

9.00 - 9.30

Rachel Evenden, David Saunders & Chris Roe *A Test of Mediumship to the Showcase Facilities at the AFC Research Laboratory*

9.30 - 10.00

Wim Kramer *The Third Way or How Professor Valckenier Suringar Escaped His Catch 22*

10.00 - 10.30

Selma Hofstra *Gerald Croiset - UK Cases*

10.30 - 11.00

TEA/COFFEE

11.00 - 11.30

Sean Richards *Voices and Faces from the Greetings Project: A Three Year Investigation into Instrumental Trans-Communication***Healing and Fasting****Chair: Annekatriin Puhle**

11.30 - 12.00

Jon Mannsäker *Healing Research – How Much Do We Know?*

12.00 - 12.30

Marcus Mast *Claims of Anomalous Fasting: A Review of Investigated Cases and a Method for Obtaining Extraordinary Evidence*

12.30 - 13.30

LUNCH

13.30 – 14.00

Remote presentation: Bharobi Chatterjee & Sarah Haq
*Remembering Auschwitz: Surviving the Holocaust***Psychokinesis****Chair: Leo Ruickbie**

14.00 - 14.30

Eric Dullin & David Jamet *Telekinesis or Aerodynamic/Thermal Effects?*

14.30 - 15.00

Ana Flores, Caroline Watt & Ian Tierney *Replication and Extension of a New Paradigm for Psychokinesis: Mind-Matter Interaction through Non-Local Entangled Correlations?***Unconscious Processes****Chair: Caroline Watt**

15.00 - 15.30

David Vernon *Testing to See Whether Participants with High Levels of Belief in Psi Can Precall Highly Emotive Images*

15.30 - 16.00

AFTERNOON TEA

16.00 - 16.30

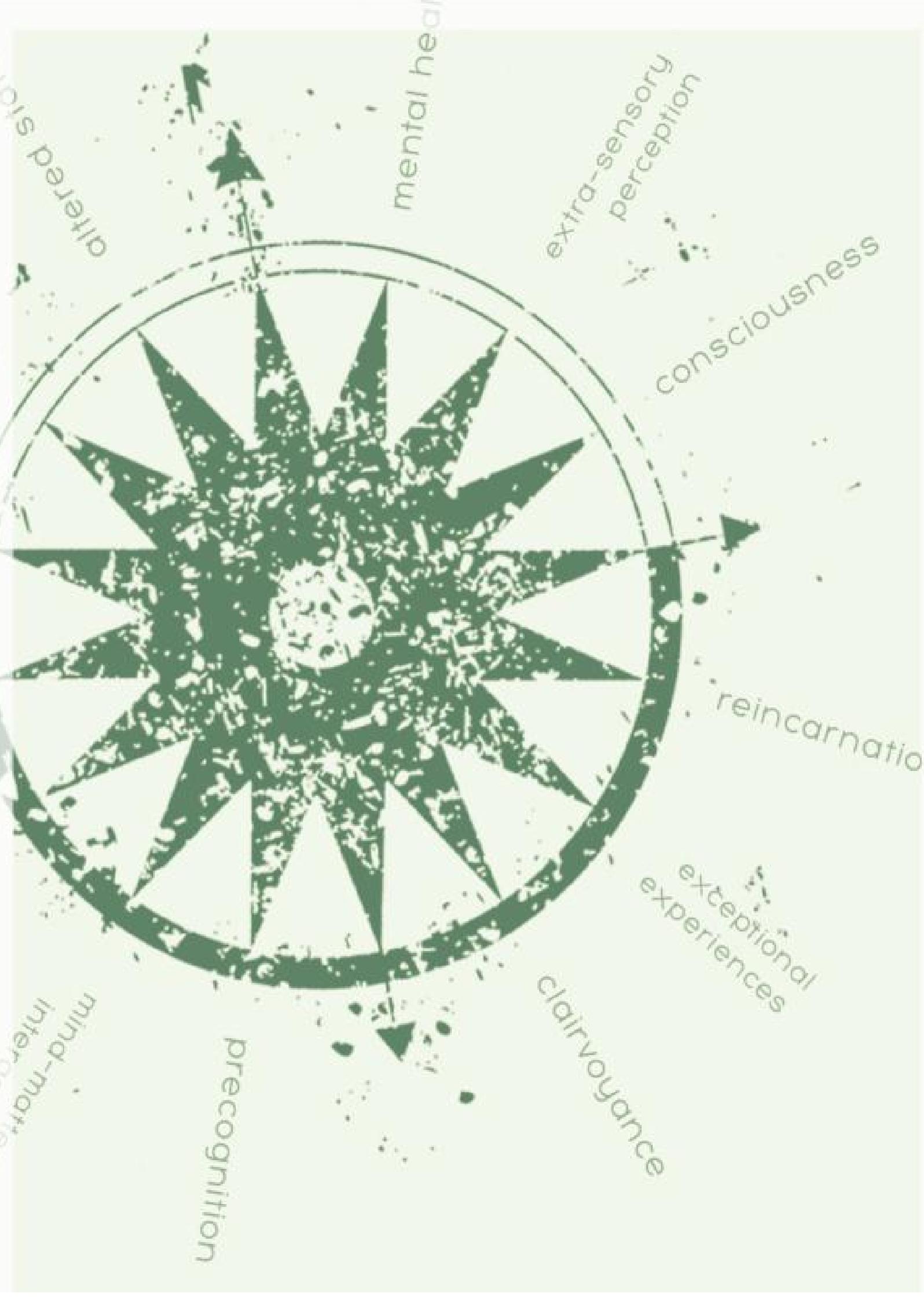
Ross Friday & David Luke *Now See Hear! Detecting Being Watched or Listened to Via Extrasensory Means***More on Spontaneous Experiences****Chair: Adrian Parker**

16.30 - 17.00

Adrian Ryan
Psi Open Data in Parapsychology - Introducing "Psi Open-Data"

17.00

Programme Chair, Adrian Parker **CLOSING REMARKS**



altered states

mental health

extra-sensory perception

consciousness

reincarnation

exceptional experiences

clairvoyance

precognition

mind-matter
interdimensional